

T H E
Confession of Faith
O F T H E
King of *PRUSSIA*,

W H I C H
He caused to be delivered to all the
PROTESTANT MINISTERS, in the E-
dict of the Empire at *Ratisbon*.

To which is added,
Several H Y M N S sung for his *Prussian*
Majesty, at *Glovers-Hall*, after reading the a-
bove Confession.

*The King shall joy in thy Strength, O Lord, and in thy
Salvation how greatly shall he rejoice? Ps. xxi. 1.*

*His Glory is great in thy Salvation, Honour and Ma-
jesty hast thou laid upon him, v. 5.*

*For thou hast made him most blessed for ever: thou hast
made him exceeding glad with thy Countenance, v. 6.*

*For the King trusteth in the Lord, and through the
Mercy of the Most High, he shall not be moved,
v. 7.*

L O N D O N:
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Confession of Faith

OF THE

King of Prussia

By the King of Prussia
in the year 1801
at Berlin

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First, **I** Do not believe in the Ordinance of the Pope, nor even in the Writings of *Luther, Beza, or Calvin* : But I believe in the *adorable Trinity* ; ^{an} ^{by} make his holy Word the Foundation of my Faith ; nor shall I ever believe any Thing that clashes with it, even tho' an Angel from Heaven should reveal it.

Secondly, I believe also, that I shall be saved, together with all true Christians, by the Blood, and by the Death of Jesus Christ, by his Wounds and holy Merit.

Thirdly,

Thirdly, And, because there is no Salvation in any other Name than the saving Name of Jesus Christ, I would not be stiled a *Lutheran*, a *Calvinist*, or a *Papist* ; but I am, and chuse to be, stiled a Christian.

Fourthly, With regard to Eternal Election, or Predestination, this is my private Opinion, That the merciful God has called *All Men* to Salvation ; and it is not for Want of being called that they are not saved ; but by their Wickedness and Obstinacy in opposing Divine Grace, and by reason of their ~~own~~ *own* Hearts, and their Sins, that they are condemned, through the just Judgment of God.

Fifthly, As to good Works ; it is my Opinion that there must be necessarily good Works where there is a true and sincere Faith ; for Faith and good Works can no more be separated than Light from Fire : Nevertheless, it is an Error to believe, that Men can merit Heaven by good Works, or that we can be saved but by true Faith :
How

How then can the Merit of good Works save us?

Sixthly, With regard to Baptism and the Lord's Supper; it is my private Opinion, that as I have been washed bad
from Sin in Baptism, not by Water, but by the real Blood of my Lord and Saviour Jesus Christ; and have been by it received into the eternal Cove- bad
nants of Grace, with God the Father, the Son, and the Holy Ghost; so as I am nourished in the holy Supper, at the Table of Grace of Jesus Christ, and in virtue of his Death and Blood represented in this Sacrament, and rendered Partaker of all the Benefits which my Saviour has purchased by his Wounds, and by his Sufferings, and become an Inheritor of Life everlasting: Whence I conclude, that whoever believeth in God, and seeketh his Salvation in the Blood of Jesus Christ, and leadeth a true Christian Life, may die the Death of the Righteous, and shall be saved.

Seventhly, I leave to every one Liberty of Faith and Conscience; protesting,

testing, before the Face of God, that I am determined to live and die in this plain Confession of Faith. Nevertheless, I leave to all good People to judge, whether I am cold, hot, or luke-warm.

Eighthly, I am far from believing, that the Service of Catholic Priests aims at the Salvation of Souls; having learned, by the Experience which I have had, that all their Actions tend not to the Honour of God and Salvation of Men, but solely to their own Honour, and to be respected amongst Men.

Ninthly, 'Tis with Reason that I scruple to be called a *Papist*, *Lutheran*, or *Calvinist*; but because, according to the Custom and Opinion of the World, it is not sufficient to take the Name of a Christian, but we must be engaged to some particular Church, and make Profession of its Faith: And as the pure Reformed Religion best agrees with my Religion, I think it not improper to call myself a Reformed ———, although I see no Cause
to

to say there is the least Difference between my Confession of Faith, and the pure *Lutheran* Religion: I would not however be called a *Calvinist*; but I am, and always shall be, a Reformed Christian, that is to say, one who is disengaged from all Error in the Doctrine of Faith, and who believes all which I have before mentioned, (but a *Calvinist* is one who makes the Doctrine of *Calvin* the Rule of his Faith.)

Tenthly, As *Calvin* was a Man, he might therefore be mistaken. I regard *Calvin*, *Luther*, and others, as chosen Instruments of God, drawn by Virtue of the Holy Ghost, from the Darknes of Popery, and that they shewed the true Way to Life, but as they were but Men, they were liable to Error. Therefore I do not believe in any Doctrine which is not agreeable with the true Word of God. For *St. Paul* says, *Try all Things, and hold fast that which is good.*

[*Here ends the Confession.*]

The



The following HYMNS were sung, by the Reverend Mr. Bradbury, after reading the above Confession publicly at *Glovers-Hall*.

HYMN I.

1 **S**OV'REIGN of All, whose Will ordains
The Powers on Earth that be,
By whom that rightful Monarch reigns,
Subject to none but Thee ;

2 Stir up thy Strength, appear, appear,
And for thy Servant fight ;
Support thy great Vicegerent there,
And vindicate his Right.

3 Lo! in the Arms of Faith and Prayer,
We bear him to thy Throne ;
Receive thine own peculiar Care,
The Lord's anointed One.

4 With

- 4 With Favour look upon his Face ;
 Thy Love's Pavillion spread ;
 And watchful Troops of Angels place
 Around his sacred Head.
- 5 O let us pray, and never cease,
 " Defend him, Lord, defend ;
 " 'Stablish his Throne in glorious Peace,
 " And save him to the End.

H Y M N II.

1 **I**Mmortal Potentate,
 Whose Sov'reign Will is Fate,
 The King that *Prussia* have from thee,
 Bless the Man of thy right Hand,
 Crown Him with thy Majesty,
 Let him in thine Image stand.

2 Him for thy Glory's Sake,
 Thy faithful Servant make :
 Pour the Uñction from above,
 All the Gifts divine impart,
 Make him happy in thy Love,
 Make him after thine own Heart.

3 His sacred Life defend,
 And save him to the End : *5. 4*
 Guard

Guard him from impending Harms,
 O Almighty King of Kings ;
 Keep him in thy Mercy's Arms,
 Wrap him in thy blessed Wings.

4 Defeat, confound, oppress
 The Troublers of his Peace :
 Blast their every vain Design ;
 'Stablish thou his quiet Throne ;
 Tell his Foes this Soul is mine,
 Touch not mine anointed One.

H Y M N III.

1 **T**HE King, O Lord, with Songs
 of Praise
 Shall in thy Strength rejoice ;
 And blest with thy Salvation, raise
 To Heaven his cheerful Voice.

2 Thy sure Defence thro' Nations round
 Has spread his glorious Name ;
 And his successful Actions crown'd
 With Majesty and Fame.

3 The King doth on the Lord alone
 For timely Aid rely ;
 His Mercy shall support his Throne
 And all his Wants supply.

4 But

4 But, righteous Lord, his stubborn
Foes

Shall feel thy dreadful Hand ;
Thy vengeful Arm shall find out those
That hate his mild Command.

5 When thou against them dost engage
Thy just, but dreadful Doom
Shall, like a fiery Oven's Rage,
Their Hopes and them consume.

6 Thus, Lord, thy wond'rous Power de-
clare,

And thus exalt thy Fame ;
Whilst we glad Songs of Praise prepare
For thine Almighty Name.

F I N I S.

THE [illegible] OF [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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